A Way-
ing and consider-
ring of the
INTERIM by the honourworthy and high-ly learned PHILIP MELANCTHON.

Trãslated into Englyshe by Iohn Rogers.

1548.

To the Reader.

BEcause I with great griefe haue nowe often heard, (moſt dere Reader) that ẏ highly learned and no leſſe godly, ientle and louing man Philip Melancthon is highlye belyed, in that a great ſorte openlye ſaye that he hath denyed the trueth, or (that I maye vſe their owne wordes) recanted (whiche thyng they ſaye onelye to hynder the furtheraunce of Gods trueth) I coulde do no leſſe, but turne into our Engliſhe ſpeache, and alſo put out, this litle treatiſe of his: not ſo muche for the defence of his moſte named and knowen fames ſake (which he hath yet hitherto kepte vndefiled, ſo that euen the greateſt eneinyes of the goſpell neither coulde nor haue ſaied otherwiſe of hym) as for the coſiforting of many godly

and christen hertes, whiche haue bene not alytell dismayed and discouraged thorow suche lyes. And verely not without a cause, for his denying would do more harme to the trueth in these last and most perelouse tymes, than any tongue or penne can expresse. And God of his goodnesse, bountefull mercye, and great power, graunt that that neuer chaunce. At this tyme also, thãkes be to god therfore, he hath not onely not denyed the trueth, but also after his olde accustomed christẽ manier, plainelye confessed and acknowleged it: whiche thyng this his answere to the *Interim*, ynough witnesseth.

And although this his writing be shorte, and answere not to al the poyntes of the *Interim* (for that would aske great labour, and long tyme) yet it playnely answereth to the

the greatest misiuses and to the very senowes of the Romebushops moste tyrannouse kyngdome contayned in that boke.

He also sheweth tokens ynoughe in the booke, that he will at leasure largelier write vpon manye poyntes therof. I receiued also a letter with this treatise, from a nother godly and learned man, wherin is writen, that other and diuers learned men in Dutchlande, be in hand to shewe their meaning in writing, as touchyng the same, so that we maye be of muche better comforte then our papistes would gladly se, yea then manye of the good and faithfull christen be, that that Interim will be wstanded, & not so sone and easely receaued as ỳ papistes hope, & many christen feare. This I saie chiefelye caused me to putte out this litle boke, at this time.

But for that there be haply ma-
ny that know not what that Interim
meaneth, for some haue not seen
it, and some haue not harde of it, ye
and the moste vnderstande not the
worde, as they that vnderstand no
Latine, or not very well, neede dry-
ueth me to shewe bothe what it is,
and also the meanyng of the worde.
Interim is a booke which was at ỹ
Emperoures Maiesties commaũ-
demẽt, prynted and put forth about
the begynnyng of June in this yere
of our Sauiours birthe. 1548.
wherein is commaunded that al the
Cities in Dutchlande that haue re-
ceaued the worde of God and made
a chaunge of Ceremonyes accor-
dyng to the word, shal reforme their
Churches agayne and turne to the
olde popishe ordinaunces, as a dog
bothe to that he hathe spued out, or
a washen swyne to the myre.

Thus

Thus haue ye harde what it is. Now heare what the worde signifyeth or betokeneth.

Interim is as muche to saye, as in the meane season, or, in the meane while. And therfore haue they chrystened the childe and geuen him this name, because they wyll ỹ we kepe all the thynges commaunded and contayned in that booke, in ỹ meane while from this highedutche parlament holden at Auszburg till there be a generall councell holden. There they thynke, (but God sitteth aboue in heauen, and thynketh happly otherwyse) to make ỹ matter worsse. For because it had been an hastye worcke to haue chaunged all thynges at once, they of their great (I had almoste sayed) greuouse and mercilesse mercy haue borne with vs in two thynges, ỹ is to saye, in ỹ Maryage of prieltes, & receiuing of

the

the communion in both the kindes. But how lõg? Forsoth *Interim*, that is, in the meane while till the Generall Councell come. And thynke then to beare no longer with vs, no nor with Christe hymselfe, for then they thynke to be so strong, that neyther Christe himselfe nor all that wyll abyde by hym, shall be able to withstande them. This is the meanyng of the worde in Englyshe.

Unto this *Interim* and the meaning thereof hathe thaboue named Phil. Melancthon answered, and written this present treatise, & sheweth to what thinges a christen man maye agre, & whiche thynges may be chaunged, & whiche not: in which treatise ỹ reader shall well perceaue, that he nether hath denied the trueth that he hathe thus longe taught and acknowledged, nor yet thinketh to doe: whiche vertu and high gyfte

of

of God, the almighti father of our lord Jesus Christ increase in him and all the christen to the honour & glory of his holy name, increase of his knoweledge, and saving of many soules

Amen.

At London in Edward whitchurch house by John Rogers.

.1. Augusti.

1548

THe Prologe newly made to the boke Interim, was not brought vnto vs, & therefore can we make no mencyon thereof at this time: but we perceiue that it is a very greuous, heuy and perlouse worytyng, yf this be the meanyng thereof, that they condempne our Churches, and that the receauing of this booke shoulde be an acknoweledgyng as it were, ỹ our churches haue hitherto taught wrongfully, and begonne a selfwilly dissencion and deuiſion. Therfore is it nedefull that all the men of vnderstandyng in our Churches answere therto, for if we should now oure selues denye the knowen and acknowledged trueth, & bynde our selues to the persecucion of the same trueth, that were a blasphemyng of

God

God, whiche shoulde neuer be for-
geuen, from which God graciouse-
ly defende vs. And although warre
and destruccion be thretned vs, yet
must we set more by Gods worde,
and not denie the knowen trueth.

SECONDARELY the learning
of the sōne of God and of the for-
geuenes of sinnes, is also the spery-
all Counsel of God, whiche God of
his vnspeakable mercy hathe decla-
red and opened, and wyll that all
men helpe to vpholde the same lear-
ning, to thintent that they may pray
vnto him aright & obtaine saluacō.

Now hath the deuell alwayes
sought many craftes and wyles frō
Adams time hitherto, to quenche
out this learning, or to darcken it, as
thensamples fearefully declare.

Therefore ought we dylygently
to take hede, that we be not drawen
from true & right learning, as God
often

often warneth and exorteth vs.

THIRDLY let men also consider, if false learnyng and Idolatrye shoulde be agayne brought in and begonne in oure Churches, how greate an offence and sclaunder should be occasioned therin: for there would many Godly men and wemen fall into great heauynes & griefe, and the true prayer and callyng vpon God should be hindred.

For these great and weightie causes, must we take good hede, what we conclude in this matter.

We strive not of our owne frowardnesse, heeddynesse or pryde, as some men laye to our charges. God whiche knoweth all mennes hertes, wotteth howe gladlye we woulde se and haue peace oure selues with all our hertes:

But this earnest and strong cõmaundement, that we shall not forsake

sake nor persecute the knowen learning of the trueth, driueth and thrusteth vs to the defence of the true learnyng whiche is preached in our Churches: And as for the perill we will put it commit to God.

AND in asmuche as we nowe se and fele by the very dede it selfe that the Bushoppes and their partakers wyll receaue no agreemēt: and that the discord of the learning and certen ceremonies will neuertheless abyde, and that they wyll make or ordre no prestes for vs: it were better that we in dede kepe caulmnesse, quietnesse, and peace, in oure churches, and begyn not vnquietnesse, discorde, debate and offence among our selues.

For this * booke wyll surelye not be receaued in manye Countreyes and Cyties.

* Vnderstand, Incerm.

But for as muche as the artícles in the Boke be diuers, some be right and some be vnright, some speake of the chiefe articles of the belefe which all men muste knowe and vnderstand, and some of other matters whiche are not so nedeful to be knowen: we will orderly declare our obedient meaning, and that that is right wyll we not *calũniose & sophistice* striue against, but plainely and singely acknowlege it, and agayne that that is vnright wyll we not allowe.

THE begynning of the boke, as touchyng the creacion and fall of man, the originall or byrthsinne, and the redempcion or raunsoming through Christe, is righte and vnfaulye. But afterwarde in the fourth leafe, in the title of Justificacion or rightwessemakyng is this faute, that the Booke

plainlye

plainly saith: that we be iustified or made rightwesse through loue, and the same meaning is also afterward rehersed and declared that it maye suerly be vnderstanded therby, that that booke is not agreable with the true learnig which is through gods grace preached in our Churches, ỹ a man is made rightwesse before God, and pleaseth him, for our lorde Christes sake through belefe.

And althoughe the boke saye in some places, that a man cometh to rightwesnes through belefe, yet is this the meaning of the boke, that the belefe is but a makyng readye before, and that afterwarde a man is made rightwesse throughe loue, as the boke also playnely sayeth, ỹ a man is afterwarde verely made rightwesse throughe loue.

And to declare it selfe playnelyer it saithe, that there is yet a true

belefe

beleke in a mā, although he liue with an euell cōscience, and haue not loue: And also that a man is an inheriter of euerlasting life, throughe loue.

So that this is in very dede the whol meaning, ỹ a mā is rightweise, that is, pleaseth God, throughe loue and worckes, as the monckes and freers taught longe a gone. And the neadfull learnyng of beleke is not spoken of, whiche is this, although loue and a good conscience muste be in vs, yet are we before God rightweise, ỹ is, we please hym throughe our Sauiour christ and for his sake, through ỹ trust ỹ we haue in him & not because of our purenesse or cleanes. This Article is throughe Gods grace so declared expounded and set out in our churches, that we doubte not, but there are very many men whiche vnderstand it right well, and can also well iudge the boke.

We acknowledge and teache also and that diligently and truly, that repentaunce & sorowfulnes or grefe of herte, conuersion or turning again to God; loue, a good purpose to amend, and a good conscience, muste be in the hert, and that this saying muste abyde true.

Qui non diligit, manet in morte.

He that loueth not, abideth in death.

There must many needefull vertues be togerher, belefe, loue, hope, a good conscience, a good purpose. &c: as thys thyng is throughe Gods grace plenteously preached in our churches.

But yet ouer & aboue these vertues must the trust in ỹ sõne of God be there, as is afore saied, & it must alwaise ouershadow thother vertues for almaner of vertues be weake in vs, & there abideth yet much vncleãnes in mannes herte in this lyfe

Ther-

Therefore muste we cleaue and sticke to the mediatour, and seke grace and fauour through him, for so speaketh the psalme, Before the is no man liuing righteous. And Da. 9. saieth, heare vs not because of our righteousnes, but because of thy mercy, for the Lordes sake.

And so shall we come before God and bring thys truste in the sonne of God with vs, and knowe, that although loue and other vertues be, and muste be in vs: that they yet be to weake, and that the truste in, to, and vpon the sonne of God, muste stande suer, vnstirrable and vnouerthrowable, and do that that is done to our righteousmaking.

And if we speake of the righteousnes poured into vs of God (as they calle it) we maye not leaue out this beleefe and liuing truste, for it is one of the highe and neadfull vertues:

Yee this truste wakeneth vp counforth, loue, prayer or callyng vpon God, and life in the herte, as is written. Gall.2. That I nowe liue, I lyue throughe the beleefe in the sonne of God: And loue and counforth cā not be or abyde in the hert, yf this beleefe and this truste go not before.

So that this is spoken without cōsideracion in the boke, ỹ we beginst made ryghtwesse in dede throughe loue, wher as yet this rightwesnes, ỹ God is mercifull vnto vs for ỹ mediatours sake, and that the mediatoure couereth & hideth our weaknes, ought moche more and highlyer to be loked to and esteamed, then our owne loue.

And when we be in nede, and in earnest prayer or callyng vpon God, we seke not loue and oure owne cleannes, but be muche more affearde and shrynke for our wretched-

chednesse and synnes: and muste seke countorte at the onely peace-maker, whiche God of his greate mercy and wonderfull wisedome hath apoynted vs. Thereof speaketh Paule. *Justificati fide pacem habemus*, after we be made rightwesse throughe beleke, we haue peace or are at peace.

And that this is the vnchaunge-able voyce & meanyng of the gospell in the Churche of god from Adams tyme hitherto, that is plaine in the holy Scripture, and S. Paule setteth Abrahams example before our eies, and declareth this saying: Abraham beleued God, and that was counted vnto hym for rightwesnes. That is, although Abraham had great and highe vertues yet was this his rightwesnesse before God, and he pleased him, because he beleued that God woulde

be gracious and fauourable to him according as his promes sounded.

And although this vnderstanding of the promes be ofte at all ages and tymes darkened, yet hath it abyden and abydeth among the vnderstanding and perceauyng christen alwayes, as euery godlye christen mannes owne experience that hath vnderstanding, sheweth.

Therfore is this one fawte in the Booke, that it sayeth, loue is true rightwesnes, and sayneth ỹ belefe is but a knowledge, suche a one as is in the deuels.

And saith further, that a man is an inheritour of euerlastyng life, because he hath loue, and so sedeth vs to our owne workes and speaketh nothyng of this comfort, that we shall beleue, that God surely receaueth all those to euerlastyng lyfe that turne agayne and amend, and

truste

truſt vpon the ſõne of god, through ſuche beleke.

But that ſome ſaie, that we vnderſtand not the boke, this we lette them iudge, that wyll hereafter largelier write therupon, if it come abroade and ſhewe his head.

And althoughe menne woulde ſuttely and wylily excuſe it, and gether the poyntes therin contayned here and there together, ſo is it yet agaynſt it ſelfe.

For as muche then as this Article, howe a man is rightwes before god and pleaſeth god, muſt be knowen to all men, that the righte honour maye be geuen to the ſonne of God, and that men maye haue right true counfort, muſt all men both the learned and the vnlearned helpe to kepe the godly learnyng of the goſpell pure cleane and vndarkened.

Therfore can we not councell that anye man receaue the booke in this poynte.

And in asmuche as it is playne that no creature neither in heauen or earth oughte to chaunge the vnchaungeable councell of God opened in the gospell: we will through Gods grace, also from henceforthe truly teache the learnyng of belefe & good workes, as we haue nowe many yeres preached and taught it in these churches, for it is so set out in the scripture of God.

OF THE CHVRCHE and Busshops.

FROM the leuenth leafe vntyll the eightenth is saide, what ỹ Churche of God is, & of the order and power of the Bushops, & there be many pointes patched in, which wyll and rightfully maye be spokē against

against and withstanded of godly and learned men.

But in as moche as these sayinges, almoste to the ende of the article, be general, moche contaynyng, doubtfull and hasshe sayinges, we woyll not counsell ẏ our most gracyous * Pryncе meddle moche in this Article. It is truthe that the churche is a congregacion or company gatherd together of the right beleuing, and that no man shal deuide and dissceuer hym selfe from the Churche. But than is this the question, which be those right beleuing?

And because the disseuering and parting from the church is made an heuy and highe faute (to our displse and shame, be ye suer) is this our answere for neade theragaynst, which the boke it self acknowledgeth, that the teachers muste fynde faute with false learning, and false Godseruyces

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ces. Nowe yf the withstanders of ỳ truerh wyll not geue place, and ỳ so discorde and debate folowe therebypon, so be the persecuters of the trueth, & specially in needy weighty matters, fauty before God, and not the poare Godly people that preach or receyue the trueth. This is plain, and the saying of S. Paul is knowen to many. If an Aungell in heauen preache any other ghospell, holde hym accursed. But that there be many great errours and mysbles defended of the Romebushop and his, nowe at this tyme, that is playne: And the boke it selfe hath foside fawte at some errours, whiche yet the Counsels holden at Trident and Bonony haue strengthened.

Let this be ynoughe for the excuse of our churches at this tyme

And

We beseche also our moste gra-
ciouse Prynce and his prayse wor-
thy lande, that yf the Bysshoppes
wil haue vs to be obedient to them,
that that maye be done with thys
condycyon and after this facion,
that they persecute not the trueth,
and sette not vp agayne vngodly
ceremonyes in the lande.

Furthermore, thys muste al-
so be shewed, neede dryuyng vs
therto: Although we wyll charge
no manne to take in hande all these
disputacions whiche stycke in this
Artycle, for they be not all a
lyke nedefull, and some thynges
there be whereto the suer and sted-
faste wytnesses of the olde churche
be neadefull, whiche euery man
can not seake out, and we kepe this
laboure for our self & some other: y
euery mā make his owne christen &
profy-

profitable acknowledgyng & declaracio for him self vpon his owne ieopardy as touchig these & other matters: for that ỹ the boke saith in this point of the Councels and de potestate Interpretationis, that is, of the power to expound ỹ Scripture, there are many thynges to be spoken of.

God hath gracyously opened hys mynde and wil, those must we heare and receiue, and not, as in worldly kyngdomes, geue one certen person power to make exposicions at hys pleasure.

Of the sacramentes.

OF Chrystenyng there is no stryfe, and our churches haue christenly and with profet striuen as touchyng the chrystenyng of chyldren, and other articles belongyng thereto: and shewed good and sure

grounde

ground agaynst many errours of the Anabaptistes or Agaynechristeners or twisechristeners, & this our labour hath profitably holpen to the declaring of manye Artycles.

Of Confirmacion and anoynting.

OF these thynges I councell also that we stryue not, but so muche as belongeth to the callyng vpō or prayying vnto saintes, whereof we will hereafter speake. And although it displease vs that men so praise both these workes, Confirmaciō, & anoynting, that they make them like thother Sacramentes, & bynde the worcking of ỹ holy ghost therto, wheras it is yet plaine, that thei be so paited out but for a shew: yet wyl we not at this time dispute therof, and commyt it also to euery

mans

mans owne acknowledgyng.

But we cannot agree vnto this blasphemyng of God, ỹ mē should charge our prestes to receaue and reache out suche Anoyntinges and vngodly consecracios, wherof they falsly crake and boast in Pontificalibꝰ & Agenden, ỹ the holy ghost, forgeuenes of sinnes, & other giftes of god and defence agaynst the deuell, is geuen therby, and that they should serue for the helthe of bodye and soule. &c.

Of Repentaunce.

ALL menne of vnderstandyng knowe that before these our dayes the Monkes & Freers learning in this Article of Repētaunce was full of great errours & blyndnesse. They could shew no sure cou-

forth, yee they taught rather theragaynst, that we shoulde alwayes abyde in doubte of the forgeuenes of synnes. They haue also loaded the conseyences with thunpossible tellyng of our synnes, and afterwarde with the erroures of Satisfaccions, with pardons and manye superstycions and misbeleefes.

These selfe same erroures and mysuses did first raise this strife of the learnyng. For Godly preachers which were men of vnderstanding muste nedes finde faute at suche erroures and blaspheimyes of God.

And the learnyng of Repentaunce is through goddes grace so well and surely declared, that all men of vnderstandyng, acknowe-ledge that the same christen declaracio taught in our churches is right true and cõfortable, and also profitable to the righte prayyng and

callyng

callyng vnto god, and to the knowledge of the gospell.

OF CONFESSION.

COnfession is also diligentlye kept in our Churches with a good exposicion therof, that the absolucion shall be sought therin, for we iudge that the priuy absolucion is nedefull to be kept, for great and weyghtye causes, in asmuche as it is a witnesse, that there is forgeuenes of sinnes in the Churche, and that they that be fallen after theyr Christenyng maye be agayne receaued. It is also very good that ther be some certeyne acknowledgyng and pullyng downe of lowlines of the herte, so that they that desyre absolucion shewe themselues repentaunt and sorowful, and acknowledge that they be synners and trespacers before God.

But

But yet we wyl not loade the conſcyences with this perlouſe and vnneadful burthen, that they ſhould thynke it were nedefull to tell all and euery of the ſynnes that they haue done.

And forasmuche as this Artícle belongeth to al menes cõſciences, we counſell not that all men agree to this poynt.

OF *ſatiſfaccion.*

OF Satiſfaccion is muche eaſlyer and Jentlyer ſpoken in the boke, then beforetymes in the learnyng of the Monckes and Freers. But the ſayinges contayne many thinges in them whiche haue neade of much declaryng. Therfore we alſo comit this Artycle to euery mans owne declaracyon and acknowledgyng.

OF THE SACRA= ment of christes body and bloudde.

In this matter are not oure Churches agaynste the boke: But yf ther be any further declaracyon demaũded of any man as touchyng this Artícle, him we suffer to speake thereof thzough his owne confessy= on and acknowledgyng.

OF makyng or annoynting of pryestes.

It displeaseth not vs, that this is reckened in the noumbze of the Sacramentes, if it be ryghte and Chzystenly kepte and holden: And we wyshe that it might be so kepte in all maner of landes & countreyes with great dylygence that it were not onely a ceremonye oz a dysguy= syng

syng & playe, but that they that be ordeyned be well heard and instruct or taught, and that there were an ernelte commaundement geuen with ỹ ceremony, and also that there wer afterwarde diligent heede taken to the learnyng and to the maners of the prieltes.

OF MARIAGE.

This Artycle is neadfull, that in the dyuorcyng of the fautelelle perlon, the lecond maryage be graunted.

Therefore is that poynt in the boke as touchyng this matter, that there maye no further dyuorcemente be made then from bedde and bourde, not to be agreed vnto.

OF THE MASSE.

The booke acknoweledgeth, that the Walle deserueth not forgeuenelle of synnes. That is true.

But that they afterward further alleage sayinges out of the olde & newe teachers as touchyng the oblacion & offeryng to strēgthen theyr preuy Masse, those be sayinges that cōtain many thynges in them, and it were very easy to shewe good suer groūd out of S. Austen and other theragaynst, that the same sayinges belong not to theyr preuy Masse and oblacion or offeryng, for although they call it an offeryng, yet declare they them selues thus, that it deserueth not forgeuenes of Synnes. And also that they them selues offer not the Sonne to God the father, for that is the owne & onely worcke of the onely begotten sonne, that he offereth himselfe, as the texte speaketh Heb: 9, He is gone into the holy place throughe his owne blonde, he standeth before the father as a peacemaker for euer, and prayeth

for

for vs, in the same moste preuy cou-
cel, wherche is the holy place.

But of the offeryng that men offer, they say it is a thanckesgeuing and a rememberaunce, that is, ther-with we throughe belefe praye for and receaue the forgeuenesse that is obtayned and gotten for the sonnes sake. And this prayer and thankes-geuyng shall be made in the dealing out and in the vse of the sacramēt, * as it is commaunded and instituted. And the * ceremony of it selfe with-oute this worck in the herte, in be-lefe, prayer and thankesgeuyng, is no offeryng.

* Not of Masse.

* This is the Masse of it selfe.

And let this be ynough spoken of the olde teachers, whereof we offer oure selues to geue further de-claracyon at all tymes.

And because ther lyeth muche of this matter, in that that it belongeth to all chrystendome, and for that

that the Masse is through many errours comen in to great misuse: for whiche God undoutedly punysheth the worlde, as it is wrytten, whoso unworthely useth the Sacrament, maketh hymselfe gylty of the Body and bloud of Thrysse: ought men with great earnest to seke and helpe to kepe, mayntayne, and upholde, the trueth of this Artycle, to the honoure of God and salluacyon of menne.

And this is also one of thartycles whiche belongeth in generall to all menne bothe learned and unlearned. Wherefore shortely to aunswere to this question,

Whether the preuy Masse, or the Masse without a companye takyng it together be to be set up agayne: This is oure answere. That we with true meanyng, counsel that we sette not up the Masse agayne that

is

is done without a company receaynyng it together. And the playne reason why, is this.

There shall no Gods seruyce be ordened or done in the Churche, that is not ordeyned and commaunded in the worde of God. And the vse of the Sacramente is so ordeyned and not otherwyse, that the dealyng oute and the vse be kepte and done, as the sonne of God sayeth. Take it and eate it. &c. And drynke all thereof. &c. And, doe this in my remembraunce. And it was also thus holden many hundreth yeares in the fyrste churche.

Therefore is this fyrst vse agreyng with the wordes of Chryste, surely the ryght and true vse, and shalbe mayntened vpholden and kepte, and there shall no other worckes be set vp therein, whyche are not commaunded.

There

There haue not been also alwayes in tymes paste dayly Masses. But at Alexaundria, whiche was a great cytye, was the Cõmunion holden three tymes a weke, on sonday, wensdaye and fridaye, and in many other Cities onely vpon the Sondaye and holy daye.

This olde goodly and godly custome, is throughe goddes grace with all reuerence, with sermons, Leassons, commaundementes and thanckesgeuynges, orderly holden in our Churches.

And yf there be any other worck seite vp in the stede of these, that offence wyll wounde many hertes, and feare them wholly from the communyon.

There are also mo burthens hãgyng vpon this artycle of the Masse, as to saye, of the Canon, prayer to Sayntes, and Soull Masses

Masses.

The Canon sayth playnly that this worke is holden for the redēp-cion & raunsoming of the soules. &c. Whereby all the vnlearned haue vnderstanded, that this worke deserueth forgeuenes of sines, which meanyng is also against the booke.

There be also other vnmete sayinges in the Canon, as when the priest prayeth that God will take in good worth that offeryng, as he did Abels offeryng, where they yet vnderstand the offeryng of the sone of God.

To be shorte, there be so manye horrible misuses in the popishe custome and facyon, that we shrynke and quake for feare whē we speake of them, and praye therfore that no man may be loadē with the setting vp of suche thynges.

Of the praying to Sayntes.

The praying to a substaunce ỹ cannot be seen, which is not by vs, geueth to the same substaũce this honour, that it knoweth and can iudge all mennes hertes and al their thoughtes and sighes.

This honour belongeth onely to the substaunce of God, wherfore the praying to Sayntes is not right nor lawfull.

And although they haue fayned hereagaynst that god geueth them a seuerall reuelacyon of suche praier as is made vnto them, that is spoken without the booke. * And we set theragainst, this highe saying: Thou shalt cal vpõ or praie vnto thy lord God, & serue hym alone.

* For the scripture speaketh of such praying, they fayne this their owne praying.

And where as they also saye, that they be prayed vnto as seruauntes and aduocates: This answere also is not ynough: For the praying

praying vnto them is of it selfe a wytnesse and token, that they that be not seen, are made almightye, the whyle the propertie whiche belongeth to god almyghty, is geuen vnto them.

Secondarily, we maye not haue other mediatours, annexed & sette vnto Christ, to be in iointer wt him.

Thirdly, it is also openly knowē to all the world, that men haue not onely sought to make the Saintes mediatours, but ý they haue also sought a sondry helpe by euery one of them.

This great Idolatrie shoulde be strēgthened if that beginnyng, and praier to them, of which the booke speaketh, be kept and holden.

Fourthly. There maye no godlie seruice be brought into the churche which god hath not ordened in his word: and as for praying to saintes hath

hath no commaundement of God, as is openly knowen.

Fyfthly. Mans herte may not, nor cannot praye, when it knoweth not whether suche a forme of prayer please god or not. And there is no word of god that teacheth vs so to praye. Yee there be theragaynst strong commaundementes, which teache that onely the one godly substaunce ought to be prayed vnto, & ỹ thorowe the mediatour. And this saying must abide fast & suer, what soeuer ye aske of the Father in my name, he will geue it you. This onely begotten sonne is sette before vs for our Mediatour, peacemaker and speaker for.

Hereagaynst sayeth the Booke not onelye of the speakyng for vs, but also of the deseruinges of the Saynctes, whiche is yet more to be rebuked.

And

And this is a shamefull lye, that it saith, that Iacob taught his children to praye vnto Abraham, to Isaac, and to him, and expounded the saying Gene. 48. They shall be called myne and Abrahams and Isaacs chyldren, that is, I wytnesse that the promyses whiche be promysed me and Abraham & Isaac, shall inheret vpon them, as vpon our aftercomers, that is to saye, ỹ they shall suerly haue one churche and ordre, and that many of them shalbe inheritoures of euerlastyng lyfe. 48 Gen.

This true vnderstanding of the texte leaueth the boke out, and fayneth a false of praying to Saynctes.

There be also other mo sayinges in the Booke that are wrong expounded. Hereby it is playne, ỹ no manne maye agree or consent to

these

these Articles of the boke, in which the prayer to Saynctes is commaunded and strengthened.

Howbeit it is profitable for many thinges to know the whole story of the churche frō the beginning to the ending, to take witnesse therof, that god vpholdeth his churche alwaies, and that god be thanked, that he hath opened and shewed himselfe in the Saynctes.

And also that we teache and strengthen our selues with thinsāple of the Saynctes.

The true storyes of the Saynctes are also often alleged of vs in Sermons, and shewed to ỳ people, whiche thyng we wyll also from henceforth do.

OF Soule Masses.

THese Masses are almoste the moste commen Ceremonies in Abbayes and in other churches

in maner in all Countreyes and lā-
des, for they bryng moneye. And
there be many errouces comen into
the worlde through Soulemasses,
wherof it is to long to speake at
this tyme.

But it is also a peruertig of ỹ Sa-
crament, ỹ it is applyed for ỹ deed.
For ỹ Sacramēt was instituted to
stirre vp & strēgthen ỹ beleif of the
liuing, and also for a remēbraunce.
Now are not the dead presēt at it:
And it is saide without any groūd,
that the priest deserueth them anye
thyng through these Ceremonyes.

Therefore maye not this Article
in the boke be consēted vnto in any-
wyse, and the saying of. S. Denise
whiche is alleged as touchyng
the burying, speaketh no whit of
the Masse. Where as some also
haue praied for the dead, ỹ maketh
nothyng

nothyng at all for the Maſſe. Let this alſo be ynough therof at this tyme.

Of Ceremonyes.

IN our Churches are the chiefe Ceremonyes belonging to good order, as Sondaye, & holy dayes with vſed and accuſtomed ſynging and readyng, not muche chaunged.

We wyll alſo kepe and hold the ſame with diligence. And if any mā ſhall ymagyn anye thyng in ſuche meane and indifferēt thynges, with the good Counſell of them that ought to rule the Churche, whiche ſhoulde ſerue for more vnyformitie and good and manerly order, we will gladly helpe to vpholde it. For we wyll not ſtryue or braule for ſuche meane thynges, ſo ferre as the chriſten vſe therof ſtretcheth.

We care not alſo whether men eate

eate flesshe or fishe. And yet we maie not let the learnyng of the difference of meates and of the true godseruice, in suche meane vnready thynges be quenched out, as they were almoste before these dayes cleane quenched out. As S. Iusten at his tyme, and an C. yeare agone Gerson, yee and fyftye yeare agone Wessalus at Basill, Wesell and Weyntz, and certen other, haue sore complayned. For although ther be alwaies great heapes of errours in the Churche from the begynnyng to the ending, yet abydeth there in some, the true knowledge of God, true prayer, and better vnderstanding of the Godly learnyng, then in the great multitude, and it is Gods wyll that euery manne be instructed and taughte truely and rightly of the true seruice of God.

But as touchyng the songes be-

longing to the Sayncte, therof haue I sayde, that the prayng to them is not to be receaued.

Item in asmuche as we deuyde not the Sacrament in our Churches, must those Processions be lefte out wherin the one parte is caryed aboute.

It is also true and suer, that the Sacramentes in their vse, as they be ordened in gods worde, are right Sacramentes: & not when they be turned to other straunge workes to which they be not ordened or institute. Therfore is that spectacle in ỹ Procession vnright, and ought not to be strengthened or set vp againe.

Moreouer, This is well knowen to the withstanders, that the preuy Masse, prayig to saincte, soulemasses, and the Procession, and certein other suche vses, although they might be excused, be yet neadelesse

and

and ieopardouse: And that that ex-
ample of settyng them vp agayne,
strengtheneth the great errours
and misuses among the * other, &
bryngeth them in agayne into these
Churches. They knowe also that
that offence wyll sore greue manye
godly men, and that muche perse-
cution wyll be sought, and manye
priestes and other persons banis-
shed, prysoned and happely kylled.

* Under-
stand, the
withstan-
ders of the
truth.

And these Countreyes are now
through gods grace furnished with
many gyftes of God, more then o-
ther Countreies be, with Churches,
with metely good manerly order,
lawe, a good trade of lyuing, and
with prayseworthy scyences: ther-
fore can we not counsell that we
oure selues shoulde destroye this
metely good estate and degree, and
that agaynste Gods commaunde-
ment.

And in aſmuche as it is wrītē, That that whiche is of God, abydeth, it wyll be ſo foūd in very dede that although a chaunge ſhoulde be begonne in the Churche in ſome places, that yet this learning which we preache, wyll abyde in other landes, ſo that that *Interim* wyll make but ſmall vntie.

And where as warre is feared herefore, therefof we wyll ſhewe our lowly and obedient meanyng: That the powers & rulers knowe what they ſhall do in this matter, and what they ought or can do for the defence of the Churche. And as for my perſō I am through gods grace ready to departe from hence, or if nede be, to ſuffre.

But yet we do it not of wranglynge or pryde, that we councell not caſelyer and handſomlyer in this matter. But Gods commaundemēt byn-

hyndeth vs, not to forsake nor to persecute the knowen trueth. We truste also that this wrytyng wyll declare and shewe it selfe, that we striue not, for dignite, honour, or riches, but that we onely speake of neadfull learnyng and true Godlye seruyces.

We wyll not also loade the hygher powers or other men with suche seuerall disputacyons as may not be well knowen of all menne, but wyll kepe ẏ for vs & other, to whose calling it belõgeth to teach other men, ẏ euery one of vs aunswere and acknowledge his owne confession, vpon his owne Jeoperdie.

It is not also oure mynde to teache any newe or other thing, but onely this one and true learnyng whiche throughe Godes grace is vniformely preached of the Godlye and menne of vnderstandyng in the

Chur-

Churches of these landes and countreies, and is acknowledged and approued in bothe the vniuersityes Lypsig and wyttenberg: which we know is the true learnyng and true vnderstandyng of the euerlastyng Catholick Church from the begynnyng of the worlde vnto this daye. And this is the meaning of our confyderacion, that these Churches bee not brought out of reast and peace, but that they may abyde in praying vnto God, and in the true Godsseruices. For if the consciences be ones wounded with offence, prayer wyll be sore weakened, and many synnes wyll folowe, as dispise and anger against al religiōs, frō whiche synnes God graciously saue vs.

These two vniuersitie= s be bothe t Duke Boris lād, this time.

And in as much as it was of late wrytē vnto vs, that it is highly forbydden in the prologe, to. preache, teache, or write agaynst this Interim

nede

nede dryuethe vs with lowlyneſſe to ſaye thus muche, that we wyll not chaunge the true learnyng whiche we haue hytherto preached in oure Churches. For no creature hath power or authority to chaunge Gods trueth. And no man maye alſo deny or forſake the knowen trueth. Seig therefore that this *Interim* is againſt the true learnyng in many Articles, whiche we haue declared, we muſte neades shewe a true declaracyon & aunſwere thereto, whiche thyng we wyll alſo do with chryſten meaſure: and wyll commit the ieoperdye to ỹ Almighty and euerlaſting God, and father of oure Lorde Jeſus Chriſt. And forasmuche as God of his vnſpeakable goodnes geathereth him ſelfe an euerlaſtyng Churche, and hath opened his wounderfull coũſel thereof, aboue all mens wyſdome and thoughtes, we pray vnto hym,

that

that he himselfe woyll alwayse vp-
holde maintayne and kepe the same
his learning, and also gather hym-
selfe an euerlastyng Church in these
Landes and countreis, & graunt vs
therto good gouernaunce and rule.
Amen. FINIS.

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strete at the signe of the Sunne
ouer against the conduite by
Edwarde Whitchurche,
the.vi.daie of Auguste,
the yere of our
lorde.

M.D.XLVIII.

Cum priuilegio ad impri-
mendum solum.